State-Divinity;

OR A

SUPPLEMENT

TO

The Relaps'd Apostate.

WHEREIN

Is prosecuted the Discovery of the present Design against the King, the Parliament, and the Publick Peace:

In NOTES upon some late Presbyterian Pamphlets,

By ROGER L'ESTRANGE.

Moneant vos utriusque fortunæ documenta, nè contumaciam cum pernicie, quam obsequium cum securitate malitiæ; Tacit. Hist. lib. 4.

LONDON,
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M. DC. LXI.

PREFACE.

HE *that troubles* himself, *because he cannot please* others, *doubtlesse wants either* Brains, *or* Business :-- *He shall* Live Miserable, *and* Dye *with an* Apology *betwixt his Teeth. I think I am here upon my* Duty; *and till the* King *says* Hold, *I'll follow it*, (*to whose* Authority, *I ow my* Breath, *as well as my* Obedience.)

The Presbyterian Faction (*under the Notion of the* Commissi-

on'd Divines) *have of late ſcattered ſeveral* Libels, *reflecting diſhonourably upon His Sacred* Majeſty,--- *the* Church,--- Parliamentary Power,--- *This* Parliament *in* Being; --- *and in fine, arguing from the* Juſtice *of the* Late War, *the* Lawfulneſs *of* Another.

To the Firſt *of* Four, *I return'd an* Anſwer, *under the Title of* the Relaps'd Apoſtate: *This* Supplement, *was particularly occaſion'd by One of the other Three, entitled* Two Papers of Propoſals to his Majeſty, *wherein their Deſigns upon the* Publick Peace *are more* avow'd, *and* open, *then in the* Reſt. *Should These* Seditious Papers *paſs un-controul'd, 'twould make either their* Party; *or*

or their Arguments *seem more* considerable *then they are.*

I will not foul my Paper, with the extravagancies of their Rage *against me; but in their* Intervals, (*that is, when they are as* Sober, *as* other people *are when they are* Mad.)

Thus they Object against my Pamphlet; There's too much *Fooling* in't: and too much *Railing*, (*They do well to* vilifie *what they cannot* Answer.)

They are to know, that my Design was to expose their Practices, *and* Arguments *to the* People; *toward whom, whoever Sauces not his* Earnest *with a* Tang *of* Fooling, *misses his Marque; for 'tis not less necessary to make a* Faction Ridiculous, *then* Hateful; *their*

Power

Power *is* Then *gone too* ; *and* Then *they are* loſt ; *whereas they'd make a ſhift without the Peoples* Love.

For Rayling ; *I confeſs I was never taught in the* Presbyterian-School ; --- *where they call* foul things *by* fine names. *Sometimes perhaps I call their* Combination, (*as the Law* Chriſten'd *it*) *Treaſon* : ---- Spilling of Innocent Bloud ; -- *Murther*. Taking away an Honeſt mans Eſtate, *Robbery*. Rifling of Churches, *Sacrilege*, *&c.* ---

They have indeed a cleanlier Idiome *for theſe Matters*. *A Treacherous* Confederacy *they call a* Holy Covenant. Murther *forſooth*, *is* Juſtice *upon* Delinquents. Notorious Robbery,

paſſes

passes for Sequestration. Rifling *of* Churches, *is but demolishing of the* high-Places.

Was the Murther *of the* late King *ever the less* execrable, *because the* Scaffold *was hung with* Black ? *The* bloudy Reformation *ever the less* Impious, *because 'twas* dress'd *up with* Texts, *and* Covenants ? *Or* Judas *the less* Treacherous *for doing his business with a* Kiss ?

Whether is the greater shame ; *for* Them *to* Act *these* Crimes, *or for* Us, *to* Name *them ?*

Let no Converted, Honest Presbyterian *take this to* himself, *which is Intended only to the* Guilty.

Decemb. 4.
1661.

State-

STATE-DIVINITY:

OR

A SUPPLEMENT

TO

The Relaps'd Apostate.

HE that disputes the *Presbyterian Claim*, does the *Question* more Honour then he does *Himself*: yet for their simple sakes that believe *Justice* goes always with the *Cry*, and measure *Reason* by the *Bulk*; the *Holy Discipline* has received many a Fair *Confutation*. *Silenc'd* it is not; for though the *Brethren* have nothing to *Say*, they *Talk* on still, and truly to make *John Calvin speak*

in his *Grave*, were not much harder then to make any of *his Disciples hold their Tongues* while they are *alive*.

A man *Sleeps* over their *Arguments*, they are so *Flat*, and *Spiritlesse*; And I'm scarce well awake yet, since my last *Answer* to them, so that till I hear something back again, I hold my self discharg'd even upon That account, from any further search into the Controversie.

In truth, as the case stands, to *Controvert* their *Government*, were to begin at the *wrong end*; we'll take a *nearer* Cut, and challenge them, *First*, as *Criminals* against the *State*: when they have avoided *That Charge*, we'll deal with them again upon the point of *Conscience*. Their *Charge* shall be *Plain* and *Short*.

The Reformers Charge.

They Invade the Kings Authority: —— *The setled* Law: —— *And the Power of* Parliaments. *They affront the Parliament* Now Sitting: —— *Threaten the Publique* Peace: *Justifie the Rebellion of* 1641. *and Provoke* Another. —— Here 'tis, in *Brief*, and we'll run it over in as good order as we can.

First, *They Invade the Kings Authority.*

They invaide the King's Authority.

They Indict *Fasts*; —— *Disclaim the Soveraign Power* in things *Indifferent*; and without

out *Warrant* or *Pretence*, they *vilifie*, and *cast out* the *Establish'd Form* of the *Church*, and make *Another*:

But *This* they'll tell ye is the Language of *the Sons of Scandal*: we'll strike it off the score then; and Try the *Babes of Grace* by a *Jury* of the *Holy Tribe*. They can but ask to be both *Parties* and *Judges*, and *That* we'll *Grant* them. The *Able Teachers* shall sit upon the *Faithful Pastors*: — R. shall Try B. — C. C. — T. M. — W. J.

Hear now the words of the *Reformed* and *Reforming Crew*, to His *Sacred Majesty*.

[A] W*Hether the* Covenant *were lawfully imposed or not.* [B] *We are assured from the nature of a* Vow to God, *and from the Case of* Saul, Zedekiah, *and others*, *that it would be a terrible thing of us to violate it on that pretence.* [C] *Though we are far from thinking that it obligeth us to any evil; or to go beyond our places and callings to do good; much less to resist Authority (to which it doth oblige us) yet doth it undoubtedly bind us to forbear our own* consent *to those* luxuriances *of* Church-Government *which we there renounced, and for which no* Divine Institution *can be pretended.* [D] *Not presuming to meddle with the* Consciences *of those many of the* Nobility *and* Gentry, *and others, that adhered to his late* Proposals pag. 12.

Majesty in the late Unhappy Wars, *who at their* Composition *took this* Vow *and* Covenant. *We only crave your Majesties clemency to our selves and others, who believe themselves to be under its obligations. And God forbid that we that are the* Ministers of the Word of Truth *should do any thing to encourage your Majesties Subjects to cast off the* Conscience of an Oath. [E] *Till the Covenant was decried as an* Almanack out of date, *and its obligation taken to be* null, *that* odious Fact *could never have been perpetrated against your Royal Father, nor your Majesty have been so long expulsed from your Dominions. And the obligation of the* Covenant *upon the* Consciences *of the Nation, was not the weakest Instrument of your* Return. [F] *We therefore humbly beseech your Majesty (with greater importunity than we think we should do for our Lives) That you would have mercy on the Souls and Consciences of your People, and will not suffer us to be tempted to the* violation *of such* solemn Vows, *and this for* nothing, *when an expedient is before you that will avoid it, without any* detriment *to the Church; nay, to its* honour *and* advancement.

The very *Ink*, is but the *soul* of *Presbytery*, *Distill'd*: and Tinctur'd with the *Spirit* of *Fraud*, and *Disobedience*. We'll *Taste* it, *Drop*, by *Drop*.

[A] *Whether*

[A] WHether the Covenant were lawfully imposed, or not, &c. Pag. 12.

NOTE I.

A *Doubtful* point indeed: —a very *pretty*, and a *pleasant Question* left *unresolv'd*, when by an *Act* of this sitting *Parliament* the *Institution's Damn'd*, and the final Decision of the Case committed to the *Common Hangman*. Well: *Forward.*

[B] WE *are assur'd from the Nature of a* Vow *to* God; *and from the Case of* Saul, Zedekiah, *and others, that it would be a terrible thing to us to violate it on that pretence.*] Pag. 12. A miserable shift.

NOTE II.

MArque now the *miserable shift* these people make; how Ignorant they are even in their *Own* Trade: for, *Art there is in dawbing. They must not Violate the Covenant, upon pretence of Unlawful Institution.*]

The *Question* is not Here; the *Lawfulness*,

The Covenant not binding.

or *Unlawfulness* of the *Power Imposing*; but the *Liberty* of the *Party Swearing*, as to the *Drift*, and *Subject* of the *Oath*. Suppose the Enforcers of the *Covenant*, had press'd a General Oath upon the *Nation* obliging every Man only *to wash his hands before he went to Dinner*. The *Imposition* had been *Unlawful*: — as *the Act of an Usurping Power*. The *Taking* of it had been *unlawful* likewise, as, in some measure, an *Allowance* of that *Usurpation*: — Yet having *sworn* to do a thing, at my own *choyce* to *Do*, or *let alone*, till I had *bound* my self to *do* it, That *Oath*'s *obliging*; yet not *so Binding*, but by a subsequent Command from the *Supreme*, and *Legal Magistrate* That *Obligation* may be *Cancell'd*. The Reason's This. I *cannot* dispose of *anothers Right*; of my *Own* I *may*. My *Oath* cannot operate beyond my *Power*, and *Freedom*; so far as I am *Free*, it binds me, but where my *Superiour* thinks fit to *determine* That *Freedom*, the *Bond* ceases. *Parentes* (says *Amesius*) *Mariti*, *Domini*, *Principes*, *irrita pronunciare possunt*, *vel Juramenta*, *vel Vota*, *à Filiis*, *Uxoribus*, *Servis*, *Subditis facta*, *sine ipsorum Consensu*, *in iis Rebus*, *quæ ipsorum Potestati subjiciuntur*.] Fathers, Husbands, Masters, and Princes, may disengage their Children, Wives, Servants, and Subjects, from what Oaths or Vowes-soever contracted without their consent, touching matters

Amesius. de Consc. lib. 4. q. 11.

matters subjected to their Authority.

Now to their *Cases* of *Saul*, and *Zedekiah*: The *former* whereof is of so wilde an Application, I know not what they drive at in it; The *Other* I confess is a little more perspicuously beside the purpose.

In *our* Case, *the People enter into a Covenant, without, and against the King*; What passage in the story of *Saul* our *Reformers* intend for a Match to This, I cannot Imagine.

Saul binds the People by an Oath to fast till Evening; (1 Sam. 14. 24.) *Jonathan* knowing nothing of the *Oath tasts* a little *Hony* (*v.* 27.) *Saul* for This resolves to put *Jonathan* to *death*; (*v.* 44.) and the *People rescue* him. *What's this to us?* Wee'll try again. *Sauls* Case examined.

Jonathan and David made a Covenant: 1 Sam. 18. 3. (No *Scotch Covenant* I hope) The business was This; *David* had newly kill'd the *Philistim*, and *Jonathan* transported with the *Bravery* of the *Person*, and the *Action*, strikes a *League* of *Friendship* with him.

Davids Victory being celebrated in a *Popular* and *Triumphal Song*, that [*Saul had slain his Thousand, and David his Ten Thousand*] *from that day forward* (says the Text) *Saul had an eye upon David.* 1 Sam. 18. 9.] *Jona-*

than acquaints *David* with his *Fathers* evil purpose, *David* minds *Jonathan* of his *Covenant of Friendship*, (1. Sam. 20. 8.) and in the 42. verse of the same chapter, the *Covenant* is explayn'd. [*Jonathan said to David, Go in peace: that which we have sworn both of us in the name of the Lord*, (*saying*, The Lord be between thee and me, and between thy seed, and my seed;) *let it stand for ever*.]

Thus far, there's no *Proportion*; the one is a *Personal Covenant*, extending onely to matter of *Kindness*; the other is a *Publique League*, of *Opposition*, and of *Violence*.

Since *This* is nothing to our business, it must be That which follows, or nothing at all: Now see the *Sequele*; which, if any thing, makes the Case worse.

David flees (Chap. 22.) and a *malecontented Party* gathers to him. *Saul Hunts him*; *Jonathan* finds him in the Wood, and comforts him, saying; *Fear not, for the hand of Saul my Father shall not find thee*. (here's no Resistance.) *So they twain made a Covenant before the Lord*, &c.]

During the League betwixt this Pair of Noble Friends, *David asks Counsel of the Lord* in all his *Publique Actions*; [*Shall I go and smite the Philistines?*] (Chapt. 23. verse 2.) *and the Lord answer'd* David, *Go and*

and smite the Philistines, *and save* Keilah.] *David discomfits* the *Philistines*, and saves *Keilah*: *Saul* marches towards him, *David* again applies himself to God to know if the men of *Keilah* would deliver him up or no? it was returned, *they would*. So *David* fled, and afterward had *Saul* twice at his *mercy*, whom as the *Lords Anointed*, he still feared to touch.

I have here trac'd the story at Length, and now let the Reformers chuse what use they'll make of it. This part of Scripture has been often torturd in favour of the late *Rebellion*, but for the *Covenant*, they might as well have quoted an *Indenture*; so that either the *Reformers* business is to *justifie* the *Quarrel*, or to *abuse* the *Bible*.

Concerning the Case of *Zedekiah*, take it in short. *Jerusalem* was taken by the King of *Babel*, and *Zedekiah* carried away Prisoner, his Eyes being first put out by *Nebuchadnezzar*. *Zedekiah Rebelled* (says the Text) *against the King of Babel*, (2 Kings 24. 29.) who made him King in the stead of *Jehojakim*, his *Uncle*, *who was carried away in Captivity from* Jerusalem, *to* Babel. The *Provocations* to that *Judgement* are found at large in the Prophet *Jeremiah*, to be *These*; *Idolatry*, *Rebellion*, and *Breach of Covenant*: But *Breach of Covenant* is the *Question*, and *Zedekiah*'s the *Case*. Agreed. *The Case of Zedekiah.*

13. *Thus*

Jerem. 34. God made the Covenant.

13. *Thus saith the Lord, the God of* Israel, *I made a Covenant with your Fathers in the day that I brought them forth out of the Land of Ægypt, out of the house of Bondmen, saying;*

The Covenant it self.

14. *At the end of seven years, let ye go every man his Brother, an* Hebrew, *which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your Fathers hearkened not unto me, neither inclined their ear.*

Zedekiahs Covenant.

15. *And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his Neighbour, and ye had made a Covenant before me in the house which is called by my Name.*

And Revolt.

16. *But ye turned and polluted my Name, and caused every man his Servant, and every man his Handmaid, whom ye had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for Servants, and for Handmaids.*

For the Breach

17. *Therefore thus saith the Lord, Ye have not hearkened unto me, in proclaiming liberty every one to his Brother, &c.*——

he is Punish'd.

21. *And* Zedekiah *King of* Judah, *and his Princes will I give into the hand of their Enemies, and into the hand of them that seek their life, and into the hand of the King of* Babylons *Army.*

Now

Now here's the Case: God *having made a* Covenant *with the* Israelites, *King* Zedekiah *makes a* Covenant *with the* People, *for the performance of That* Covenant. Breach *of* Faith *was the* Sin *that drew on their grievous* Punishment.

Can our *Covenanters* now shew us a *Text* for the *Scottish Discipline*? or that the late *King* entred into *Covenant* with the *People* to *Observe* it? Can our *Judaising Brethren* shew us but a *Levitical Law* yet for our money? or dare they but pretend, that the *Jurors understood* what they *swore to do*? In short, here's the *Difference*, *They Covenanted* to *observe* a *Levitical Constitution*, and *Ours Covenanted* to *destroy* the *Fifth Commandement*. The Case does not hold.

There is *another Covenant* mention'd in the Prophet *Ezekiel*, which is much fitter for *Their* Case: the **Covenant** of the **Rebellious House**, that after *Oath* and *Covenant* of *Allegiance* to the King of *Babel*, *Rebelled*, *and sent Embassadors into* Egypt, (*Scotland* I had like to have said) *that they might give him* (Zedekiah) *Horses*, *and much People*, &c. *That* blessed *Combination*, and *Our Covenant* are of a Family. The very Case. Ezek. 17. Ezek. 17. 15.

I have

I have been large upon these *Precedents*, to shew how grosly they abuse *the very Word of God*: and truly 'tis no wonder, for Those People to discover *Antichrist* in a *Ceremony*, that can draw arguments for *Rebellion* out of the *Bible*. They Proceed.

A Presbyterian Oracle.

[C] *THough we are far from thinking that it obligeth us to any evil, or to go beyond our places and callings to do good, much less to resist Authority* (to which it doth oblige us) *yet doth it undoubtedly bind us to forbear our own consent to those luxuriances of Church-Government, which we there renounced, and for which no divine Institution can be pretended.*]

NOTE. III.

THese words would have look'd better from a *Pagan Oracle*, then from a *Gospel-Ministry*. Let any man either say what they *can mean*, but *Mischief*; or *name* That *Mischief* which (for ought we know) they may not *intend*.

The Covenant an abjuring Oath.

What was that *Covenant* which These people so much reverence, even in the Infamous *Ashes*, but an *Oath* of *Anti-canonical Obedi-*

ence,

ence, and of *Anti-Monarchical Allegiance?* A *Religious Abjuration* of the *King* and the *Church*.— A *Perjury*, *consecrated* in the *Pulpit*; — A *League* asserted by *Bloudy Hands*, and *Fire* and *Sword* were their best *Arguments*.

In summe; *What that Covenant produc'd. These men Intend*: they *own* as much, and 'twere *ill manners* to *contradict* them. Nay they *adore* the very *Reliques* of the *Martyr'd Idol*.

They will not go beyond their **Places**, *and* **Callings**.] So said the *Solemn Fop* it *self*: and under that *pretext*, pray'ye how far went they? for they *profess so far they'll Go again*.

A *thorough Reformation* is their Business then. That is to say, *could they but Pack a Presbyterian House of Commons* (which the *Sovereign People* should call a *Parliament*) *to* reform *the* State, *they'd undertake the Ordering of the* Church Themselves, *and there's the Thorough-Reformation*. *A thorough Reformation.*

If This *be not a* Justification *of the* last Rebellion, *and a fair step toward* another, *I understand not* English.

They say *the Covenant does not oblige them to any evil.*] But in the *Covenant-sense* that's *Good*, which in a *Legal*, and *Common* sense is *evil*.

evil. Make them the Judges once again, and they shall think *another war* as *Lawful*, as they did the *Former*.

In their *Places* and *Callings*.

They will not Resist Authority neither.] (they say) so they told us of *Old*, but they *misplac'd* it shrewdly. 'Tis but taking his Majesties *Authority* into the *Faction*, and Throwing his *Person* into a *Prison* again, and that *Plan* is made up too.

Now if a man had *Lilly's Devil*; — for none but a *Presbyterian Familiar* is able to help us out. —

Much less to resist Authority, **(to which it doth oblige us**, &c.)

Quere.

The Question here, is how to understand the *Parenthesis*: whether they mean that *the Covenant obliges them* to *Authority*, or to *Resist it*, I am a Traytor if I comprehend them.

We come now, to the *binding* part of the *Covenant*. *They must not* consent (say they) *to those* Luxuriances *of* Church-Government *which they there*, Renounc'd, &c.]

If they must not *Consent*, may they not let them *Alone*? No, no, they'll tell us, *'tis their* **Calling** *to reform them*. I demand, *Will they consent to the* Civil Government, then?

If

If they do *That*; the *Law* provides a *Punishment* for such medling *Reformers*, and 'tis in vain to think of *setling Presbytery*, before they have (effectually) *Destroy'd Monarchy*. But these Gentlemen know the way to *Confusion*, without a *Guide*.

By their [*Luxuriances*] they understand, *Prelates*, and all *appendents* to the *Hierarchy*. These they have *Renounc'd*, they say, and by their *Covenant* they are still obliged to make good their *Disclaim*. This *Boldness* requires rather the Severity of the *Law*, then dint of *Argument*: 'To preferr a *Schismatical League* to an *Act* of *Parliament*:— the *skimm* of the *People* to the *Supreme Authority* of the *Nation*.

An Affront to the *Parliament*.

Let the gravest of their *Galloping Lecturers* answer me onely to This one Question, *Where lies the Last appeal*; according to the Constitution of *England*?

If in the *King*; (as what honest man doubts it) They are *Judg'd* already, let them be quiet. If in the *Parliament*, they are *Over-Rul'd There* too;— the *Covenant's gone*. If in the *People*, why do they *contradict* themselves, and *Petition* his Majesty? if in the *Presbyterian Pastors*; why do they *Supplicate* the *Bishops*?

As to the point of *Divine Institution*, 'tis worn *Thrid-Bare*. But where's the *Divine Institution* of a *White-Cap* under a *Black*! of a

a *Cloak* in a *Pulpit*? of *Reviling Bishops*; and *Speaking evil of Dignities*: of the *Heart-breaking Hmm's* and *Haws*, and the *doleful tunes* they Teach in?

Their next Period is a *Bobb* to the *Cavaliers*: let the *Brethren* make their best on't.

[D] NOt *presuming to meddle with the* Consciences *of those many of the* Nobility, *and* Gentry, *and Others, that adhered to his late Majesty in the late* unhappy Wars: *who at their Composition took the* Vow *and* Covenant. *We only crave your Majesties clemency to our selves and others, who believe themselves to be under its obligations. And God forbid that we that are the* Ministers of the Word of Truth *should do any thing to encourage your Majesties Subjects to cast off the* Conscience of an Oath.]

NOTE. IV.

MArque the transcendent *Confidence*, and *Weakness* of these People.

The Reformers tenderness touching Oathes.

They will not meddle with the Cavaliers Consciences, *that took the Covenant.*] *Did* they not *meddle* with them neither to *make* them *take it*? They put them to this *Choyce*, either

to

to *swear*, or *starve*; and in that Desperate Extremity, divers submitted to their accursed *Covenant*. 'Tis true they did, and they are bound to a *Repentance* for't. But what's *the portion* then of those *Impenitents* that were the *Barbarous Enforcers* of it?

Were *Lucifer* himself *Incarnate*, and a *Subject*, would he not blush to treat his *Sovereign* with their *Arguments*? Observe.

They mind the King how bloodily they used his *Friends* by the *obligation* of *that Covenant*, by which they likewise *ruin'd* his *Royal Father*: and in the same Breath, they desire his Majesty to believe that all was Matter of *Conscience*: They plead, *the Covenant's not discharg'd*; and in effect they Fairly tell their *Gracious Sovereign*, that they are oblig'd to do now as they did before. The boldness of the Faction.

Now see the *Weakness* of these People; while they Begg *this*, they stir the *strongest Provocation*, and most *unanswerable Reason* to *Deny* it. They labour to involve *All* in an *Equal Guilt*, and to Confound the lewdest *Villenies* in *Nature*, with *Common Frailties*. Their weakness.

But *Here*, a word to all sorts of People that ever took their *Covenant*.

Some knew not what they did, and were to Blame to swear they knew not what. Let

those of that *Form* ask themselves, if ever they intended by *that Vow*, to raise a *War* against the *King*, and overturn the *Church*. They are now *Free*, and *Pardon'd*, and if they are not *Mad*, they'll say their *Prayers*, and be Quiet.

Such as Engag'd through *Faction*, *Malice*, or *Ambition*; I have little to say to *their Consciences*. Methinks, if the *Kings Mercy* cannot make them *Honest*, *Experience* should make them *Wise*: But they are Dangerous People to deal with, we'll to the *next*.

A Third sort there is, that *to save their stakes*, *sate still*, and *look'd on*. *Those* cannot but abhor the very thought of Repeating what they *did*, and *suffered*: especially in agreement with these persons, that now declare the *Covenant* against the *Late King*, to be *Binding* against *this*. (for that's the *Logique* on't.)

There are a *Fourth Sort*, that having engaged their *Lives* and *Estates* in the *King's Service*, *Sank* by the Fortune of the *Warre*, and being left a naked *Prey* to an *insulting* and *mercileſs enemy*, were forc'd to sad *Conditions* for their *Bread*, and *Families*. Now in requital for the Plagues they have brought upon us already; they are soliciting for *leave* to make us yet more miserable, and to have us declared for *villains* by an Allowance of their *Treasons*: A thing *Impossible* for so *Generous*

a

a Prince, to *Grant*, but wondrous *Easie* for so *Imperious* a *Faction* to *Demand.*

And *who* are the *Petitioners* all this while, but most of them the *Old stagers?* A man would think 'twere time now, for their *Reverences* to give over their *jugling Divinity*; —— their *Quailpiping* in a *Pulpit* to catch *silly women*; —— and fall at last to their *Prayers* in *Earnest.*

But *God forbid* (they cry) *that* the Ministers of the Word of Truth, *should do any thing to encourage his Majesties Subjects to cast off the* Conscience of an Oath.]

Let the Heads that are *Gone* Blush for those they have left *behind* them. *The Conscience of an Oath*, do they say? Let the Three Nations rise against them; and tell how many *hundred Thousand* persons these *Hypocrites* have *forc't to swear* against their *Profess'd Consciences.* But drive it Home yet. This is to say, *that All that acted in the late war according to the Covenant, are bound to do the same Things over again.* There is a huge deal of *Folly* in this *Assertion*, and as it seems to *me*, a *Spice* of *Treason. Does it not encourage the* People *to adhere to a Rebellious Princple?*

There is (says the Lord St. *Albans*) *a thing in an Indictment, called an* Inuvendo, *you must take head how you Becken, or make signs upon*

the King in a Dangerous sense.] This is a shrew'd *Becken* as I take it, to excite a *Tumult* to justifie a *Rebellious vow*, and oppose a *Pedantique Libell* to an Act of *Parliament*.

[E] *TIll the Covenant was decryed as* an Almanack out of date, *and its obligation taken to be* null, *that* odious Fact *could never have been perpetrated against your Royal Father, nor your Majesty have been so long expulsed from your Dominions. And the obligation of the Covenant upon the* consciences *of the Nation, was not the weakest Instrument of your* Return.]

NOTE. V.

THat *Odious Fact* they speak of, was the *Kings Murther*; which they that *shot* at him, were not less *Guilty* of, then that *Monster*, that sever'd his Sacred *Head* from his *Body*. 'Tis the *Consent* that makes the *Sin*; *Hitting* or *Missing* does not one jote alter the *Quality* of the *Action*.

But has any man the Face to mention *Loyalty*, and the *Covenant*, in the same Day? The *Marquis* of *Montross* was *Murther'd*, expressly for his *Loyalty* to the *King* as a *Deser-*

tour

tour of the *Covenant*, and by a *Publique Ordinance* 'twas made *Death for any man to serve his Majesty having first taken the Covenant.* They that first *Voted War* against the *King*, were every whit as *Criminal*, as that *Mock-Court of Justice* that *Condemn'd* him. In Fine, the *Independents murther'd CHARLES STUART* but the *Presbyterians* Kill'd the *KING*.

Loyalty made Death, according to the Covenant

What is a *Prince* without his *Negative Voice?* the *Power* of *Life* and *Death*, and the *Militia?* That is, what is a *King*, without the *Essentials* of *Royalty*; but a mere *Name*, and *Property?*

But till the *Covenant was decry'd*, as an *old Almanack*, and the *Obligation* taken for *Null*, we are to take for *Granted*, all went well; and *so far our Reformers plead the Covenant Binding still.*

Was not the *Last King Persecuted, Dethron'd, Robb'd, &c.* — *according to the Covenant?* so by the *Consequence* of the *Reformers Doctrine*, may *This King* be *Treated* likewise.

Nor had His Majesty been so long expulsed, they say.]

Go to then; Let these Gentlemen produce (from *First* to *Last* of the Quarrel) any *Proposals* from the *Presbyterian Party* (in *Power*) either to His *Majesty*, or his late Blessed *Father*, that are not worse then *Banishment.*

And for the *Covenants bringing* in *the King:* — they hung it up, and ſhew'd his *Name* in't, to gull the People with it, as they had done *before*.

Did they not after This, exclude both from the *Next Convention*, and the *Militia*, all the *Kings Actual Adherents*, and their *Sons*, to get the *Power* once more into the hands of their own *Faction*? But the next Choyce prov'd other then They expected, and when they ſaw they could not *hinder* His Majeſty, they ſeem'd to *help* him.

Theſe are Diſtaſtful ſtories, but 'tis the pleaſure of the *Reforming Faction* to move the *Diſpute*; and by a *needeſs Challenge*, and *Appeal*, to affront the *Law*, the *King*, and all that *ſerv'd* him, in *Oppoſition* to their *Covenant*. If *They* are in the *Right*, (as they proclaim they are) then conſequently *Wee* are *Traytors*, and our Gracious *Maſter* is no *King*.

I do but take up the *Defenſive*, and I hope a *Cavalier* may ſay hee's *Honeſt* yet, though ſome will have it *dangerous* to ſay hee's *Poor:* Reſerving ſtill a true *Reſpect*, and *Kindneſs* for all ſuch *Presbyterians* as love His Majeſty, whom I conſider as *Select Perſons*, and *diſtinguiſhed* from the Notion of the *Party*.

It were a good deed now to give the world a taſt of a *Covenanting ſpirit:* and truly I'll venture

venture at it. He is a *Rabbi* too I assure ye; One that gives *Bishops*, *Ceremonies*, and *Common-prayer* no *Quarter*; no, nor his *Majesty* neither, but that he has the grace (as Sir *Francis Bacon* says) *to speak seditious matter in* Parables, *or by* Tropes, *or* Examples.] In fine, the Gentleman is a *Reformer*, of the *First Rank*.

Upon *Sept.* 24. 1656. he preached before the *Parliament*, (as they call'd it) upon this Text: [*Kiss the Son, lest he be Angry*] Pag. 23. You may find these Words, if you can find *him*, and if *you* cannot, I can.

Worthy Patriots, *you that are our* Rulers *in this Parliament*, *'tis often said, we live in Times wherein* we may be as good as We please: *wherein we enjoy in purity and plenty the Ordinances of Jesus Christ. Praysed be God for this, even that God who hath delivered us from the imposition of Prelatical Innovations, Altar-genuflections and cringings, with crossings*, and all that popish trash and trumpery. *And truly (I speak no more then what I have often thought & said)* **The removal of those insupportable burdens counterbails for the Blood and Treasure shed and spent in these late distractions.** *(Nor did I as yet ever hear of any godly men that desired, were it possible, to purchase* W. I.

A tast of the Reforming Spirit.

The Kings Murder justified.

chase their friends or money again, at so dear a rate, as with the return of these, to have those soul-burdning, Antichristian yokes re-imposed upon us: And if any such there be, I am sure that desire is no part of their godliness, and I PROFESSE *MYSELF IN THAT TO BE NONE OF THE NUMBER.*

The Odious Fact (they talk of) was already *perpetrated*, yet does this Gentleman professe, that to redeem the *Life* of our *Martyr'd Sovereign*, and gather up again all the *Christian bloud* had been spilt, (if it were possible) he would not do it, to have *Prelates*, and *Ceremonies* where they were again.

Here's *Covenant-Divinity* for you: the *Gospel* of our *New Evangelists*: and *this Divine* is now one of the Eminent *Sticklers* against *Bishops*. If any man say 'twas *Conscience*, I could tell him a Tale of a certain *Petition*: but wee'll scatter no words.

While my hand's *in*, take one more; a *Publique Preacher* now in the Town too, and a troubler of the *Church-Government*. Upon Novemb. 29. 1648. he preach'd before the *Commons*, and preis'd the *Murther* of his *Sacred Majesty* in these Words.

Think

Think not to save your selves by an unrighteous saving of them; who are the Lords and the Peoples known Enemies. You may not imagine to obtain the favour of those against whom you will not do Justice; For certainly, if ye act not like Gods in this particular, against men truly obnoxious to Justice, they will be like Devils against you. Observe that place, 1 Kings 22. 31. *compared with* chap. 20. *It is said in* chap. 20. *that the King of* Syria *came against* Israel, *and by the mighty power of God, he and his Army were overthrown, and* the King was taken Prisoner. *Now the mind of God was (which he then discovered onely by that present providence) that* Justice should have been executed upon him, but it was not; *whereupon, the Prophet comes with ashes upon his face, and* waited for the King of Israel in the way where he should return; and as the King passed by, he cryed unto him, Thus saith the Lord, Because thou hast let go a man whom I appointed for destruction, therefore thy life shall go for his life. *Now see how the King of* Syria, *after this, answers* Ahab's *love: About three years after* Israel *and* Syria *engage in a new War, and the King of* Syria, *gives command unto his Souldiers, that they should fight neither against small nor great, but against the King of* Israel. Benhadads *life was once in* Ahabs *hand, and he ventured*

G. C.

☞

vers. 42. of Chap. 20.

Chap. 22. v. 31.

Gods

Gods displeasure to let him go: but see how Benhadad *rewards him for it*, Fight neither against small nor great, but against the King of Israel. *Honourable and Worthy, if God do not lead you to do Justice upon those that have been the great Actors in shedding innocent Blood, never think to gain their love by sparing of them; For they will, if opportunity be ever offered, return again upon you; and then they will not fight against the poor and mean ones, but against those that have been the Fountain of that Authority and Power which have been improved against them.*

The Application.

It is no wonder to find *Rebellion* in a *Nation* where *Murther* and *Treason* are the *Dictates* of the *Pulpit:* —— where *Surplices* are *Scandals*, and *such Discourses, none*; and where the *Kings Murtherers* passe for *Gods Ministers.*

I know how close this Freedom sticks to some that have a Power to do me Mischief; and I forecast the worst that can befall me for it: Wherefore, whatever it be, I'm not *surpriz'd*, for I *expect* it. But to proceed.

Pag. 12. The Covenant Reviv'd.

[F] *WE therefore humbly beseech your Majesty (with greater importunity then we think we should do for our lives) That you would have mercy on the Souls and Consciences of your People, and will not suffer us to be tempted to the* violation

violation *of such* solemn Vows, *and this for nothing, when an expedient is before you that will avoid it, without any* detriment *to the Church; nay, to its* honour *and* advancement.

NOTE. VI.

OBserve here 2. or 3. *bold*, and *bloudy Intimations.*

First; *that the* Souls *and* Consciences *of the* People *lye at Stake.*

Next; *that the* King's Denial *were great* Cruelty: *Especially considering the* smalness *of the thing they* Ask; *the* Honour *and* advantage *of what they* offer.

Thirdly; *the* Obligation *of Their* solemn Vow.

To the *First*; We have elsewhere discussed the point of *Conscience*, but we are Here to *Note* how this suggestion tends to *Tumult* and *Sedition.* The *Sense* it bears to the *People*, is *This: Stick to your Covenant*, **or**, *be Damned:* but in the *Sense* of *Conscience*, *Law*, and *Reason*; it sounds the *contrary:* —— *Stick to your Covenant*, **and** *be Damned.* Sedition.

By what *Law* were the *People* freed from their

their *Allegiance*, and made the *Judges*, and *Reformers* of the *Government*? *Well*; *but they have sworn to do it, and they must keep their Oath.*] Put case they had sworn to *Fire* the *City*. At This Rate 'tis but *Swearing First*, and then pretend a *Conscience* of the *Oath*, to carry any thing.

The second Intimation subjects the *Piety*, and *Good nature* of his *Majesty* to a *Question*; as who should say; *What*? *Will the King destroy so many Thousand Souls of his poor People for a matter of* Nothing? Marque now their Matter of *Nothing*.

A matter of nothing.

It cost the *late Kings Life*; the *best Blood* in the Nation; the *Ruine* of *Church* and *State*: a *long Rebellion*; —— and *Treasure* not to be *Compted*. (This they make *nothing* of) And for the *Honour* they propose to the *Church*; 'tis but a *Back-look*, and we find it.

Now to the *Obligation* of their *Covenant*. That which the *Law* makes *Treason*, *They* make *Conscience*; and in effect they urge, that they are bound to a *Rebellion*: for 'tis no lesse to *attempt* what they have *sworn* to do: which is to *Repeat* what they have already *done*.

But what they are *bound* to by the *Covenant*, will from the *Letter* of the *Covenant* best appear.

pear. Where, in the *second Branch*, *they Swear*, **without Respect of Persons**, *to endeavour the Extirpation of Popery, Prelacy, Superstition*, &c. So that the *King himself* is not *excepted*, if standing in the way betwixt Those Matters which they call *Luxuriances* of *Church-Government*, and their pretended *Reformation*. The sense of the Covenant.

To make it yet more evident, that their *design* is *Factious*; They Ask —

THat the Youth *of the Nation may have just* Liberty *as well as the* Elder. *If they be engaged in the* Universities, *and their Liberties there cut off in their beginning, they cannot afterwards be Free*, &c. Proposals pag. 24.

NOTE VII.

TO see the *Providence* of these good mens *Consciences!* Their Care extends as well to Those that never took the *Covenant*, and looks still forward, to the *Scruples* of the yet *unborn*.

What work this *Motly* would soon make in the *Universities*, let any sober man Imagine: when every *Stubborn*, and *Untutor'd Boy* shall have the *Freedome* to *controul*, and

over-

over-rule the Orders of his *Mother*. The *Streams* must needs be *Foul* that flow from a *Corrupted Fountain*.

Just such another *Project* was That of the *Long House of Commons*; — I mean their offer of *Freedome* to all *Prentices* that would *leave* their *Trades*, and *serve* the (pretended) *Parliament*. That *Liberty* may *start* a *Faction*, but hardly *settle* a *Religion*. What *Publick Peace* can be expected; when the *Schools* of *Unity* and *Order* are become a *Nurcery* of *Schisme*?

But These are men will take no *Nay*; for if his *Majesty denies* them, marque the *End* on't.

Proposals pag. 12.

S*Hould we lose the opportunity of our desired* Reconciliation *and* Union, *it astonisheth us to foresee what* doleful effects *our* divisions *would produce, which we will not so much as mention in particular, lest our words should be misunderstood.*

And seeing all this may be safely and easily prevented, We humbly beseech the Lord in mercy to vouchsafe to your Majesty, an heart to discern aright of Time and Judgement.]

NOTE.

NOTE. VIII.

BLesse us from a Gun! *Should we lose the* **Opportunity**? And then their *Prayer* at last; that his Majesty may [*discern aright of* **Time, &c.**]

Certainly these Folks would have said to the King —— [*While it is called* **to Day** *harden not your heart*] but that 'tis *Common-Prayer.* Or do they dream themselves at work again with the Poor *Cavaliers?* and *mean*, that *if his Majesty come not In by such a time, he is not to be admitted to his Composition?* Are these the men of *Reverence* that must Teach us *Maners* toward *God Almighty*, and are yet to learn it *Themselves* towards his *Vicegerent?*

He that makes any thing from the *Collation*, of [*Opportunity*,] and [*Time*,] but a *Cautionary Menace*; —— let him lend me his *Spectacles.* But the *coherence* cleers it, *Should we lose* (say they) *the opportunity of* our *desired* Reconciliation, *and* Union.] A Menace.

Must it be *Now*, or *Never* then? and their *own* way, or *None?* Is it not *Reconciliation*, if They *Return* to the *Church?* and *Unity* if

if they *Agree* with it? A *Child* runs from his *Mother*, and cries they are *Fall'n out*. *They* cannot comply with *Ceremonies:* — nor the *Church* with *Schisme*.

The Reformers Foresight.

Well; but put the Case they Lose this Opportunity, then forsooth [*it astonishes us* (they say) *to foresee what* doleful effects *our* Divisions *would produce*.]

Just so did *Peters foresee* the *Death* of the late *King:* —*Judas*; the *Betraying* of our *Saviour*; and so did I my *self foresee* the *Printing* of this *Paper*, just as *these Gentlemen foresee confusion*; or as men commonly *foresee Eating* when they are *Hungry*.

If the *Foresight* (indeed) *astonishes* **Them**; the *Prospect* cannot but be *Dreadfu'*: for *onely* Hell *transcends those* Horrours *which these bold men have beheld with* Pleasure: And in good truth, *That* may be *it*: for he that has *Murther*, and *Rebellion* at his *Back*, does commonly *Phansy Fire* and *Brimstone before* him.

☞ These *Holy*, and *Fastidious Scrupulists*; — these same *spiritual Surgeons*, that *Live* by *dressing wounds* of their *own making*; — must understand, *we* have *some* skill in *Probing* of a *Conscience*, too. If they are *Mortify'd throughout*, that's not *Our fault*; but if they have

have any *Feeling Left*, wee'll *Quicken* it.

Now leaving them to their *Astonishments*, wee'll to the *foreseen Product of our Divisions*; [*Doleful Effects*,] they say. The Prophet *Jonas* his [*Yet within Forty days* —] had scarce a *sadder sound*. It may be *any thing*: —— *War*, another *Covenant*; *Famine*, *Sequestration*; *Truce-breaking*, *Decimation*: In fine, any thing, and now at last we are left in the *Dark*, to *grope* it out.

Doleful Effects; (they say) *which we will not so much as mention in* Particular, *lest our words should be* misunderstood.

These good men are wonderfully put to't for want of *Expression*; the thing would imply *Mutiny*, and They are afraid it should be taken for *Treason*. No *honest* apprehension could in Their Case be *Dangerous*. What hazzard of *mis-construction* were it, to mention any *Trouble* of *Mind* Imaginable? But if it tends to mischief of *Action*, *That* may prove *perilous* indeed. More *Gunning*, beyond Controversie, and their *Sagacities* smell the *Ponder*. *The People will Rebell* they think; that's *English*, and the *Truth* they are loth to *Speak*.

To lay their *Souls* as *Naked* now as their *Bodies* came into the *World*, I shall here *Prove*, (or I deceive my self) that *These Peo-* The Faction laid open.

ple are the Betrayers of the Publique Peace: aud of *the Office of their Ministry.*

If they *fore-see* any *Seditious Consequence* likely to arise from his *Majesties Refusal:* why do they not rather in *Private Supplicate* the *King* to *Grant*, and in *Publique*, *Charme* the *People* to *Submit*; then so to *Plead*, and *Justifie* the *Disagreement* to the *King*, that their *Arguments*, and *Importunities* may be *overheard* by the *People?* They *First* and *openly* avow the *Popular Cause*, and *shake* the *head* Then at the *Danger* of it: giving a *Double Encouragement* to the *Multitude*, as well from the *Equity* of the *Matter*, as from the *Strength* of the *Party*.

Seditious.

Upon the *whole*, what are their *Libellous*, and *Creeping Night-works*, but *Poysonous Calumnies* against the *King*; and *mean*, *Incensing Flatteries* toward the *People?* Or in a word, *sneaking Complaints*, *as if his Sacred Majesty would not grant, what with Conscience, Honour*, and *Safety he cannot deny?* Whereas the *Sun's* not *clearer*, then the pure *Contrary*. For; *the King denies them nothing, but what with Conscience, Honour, and Safety, he cannot grant.*

Calumnious.

They Demand *Presbytery*, that is; the *confused exercise* of it, and *Liberty* to the *Minister* of *Praying at pleasure:* which being admitted, makes *Divine Service* but a *Spiritual scuffle*; the *one* half of the Congregation *Pray-*

Praying for that which the *other Curses.*

Against *This Proposition*, his Majesty stands engaged by *Oath*, *Honour*, and *Judgement*: being *Perswaded* in his *Reason*, and *Obliged* by the *Other Two.*

They pretend next, *the* continuing *virtue of their Covenant*; (which never had any) wherein his Majesty can hardly *gratify* them, without *blasting* the *Glory* of his blessed *Fathers Memory*: the *Justice* of his *Cause*, and without shaking the *Foundation* of his *Imperial Title.*

Their *Reasons*, I have *un-Reason'd* already, and when the *Nameless Divines of the Church Invisible*, shall vouchsafe their *Answer*, I shall dispose my self to receive it.

But nothing can be pleasanter then to hear them talk of their *Cousins* the *People.* (by *Britannicus* his Leave) Alas! their *Sowrness* of discipline, and the *Peoples freedome* of *Constitution* are *Fire* and *Water.* The *people* may *endure* to hear them *Talk* of *Liberty*, but the *exercise* of their *Tyranny* is *intolerable.* To have every *Parish haunted* with a *Phantome*; — every *Church* turned into a *House* of *Correction*; — and *one* man *excommunicated* for a *walk* upon the *Lords-day*, while *Another* is *Canoniz'd* for a *Murther.* I do not plead for *Impunity* of *Sinners*, but for a pious *differencing* of Matters *disputable* from

Presbytery will never down with the People.

crying sins: for *Impartiality* in the *Pulpit*; and *Charity* to *all* men: — for Preaching *Damnation to those that Resist*, as well as *Caution* to those that are to *Obey*.

The *Expedient* to *prevent* these *mischiefs*, is a *Synodical Government*; wherein *they beseech the Lord in mercy to vouchsafe to his Majesty an heart to discern aright of* Time, *and* Judgement.]

This is, in plainer termes; *to tell the King, that 'tis his best course to make use of a Seasonable Offer.*

Let This suffice for their *Proposals*.

Some *three* or *four* days after the Publishing of these above-mention'd Proposals, out comes a single sheet, in form of a *Petition to his Majesty*, from the *Commissioned Ministers*.

'Tis likely that this was drawn from them by a general rumour then current, of a severe Declaration already in the Press against their other *Pamphlets*: for having so notoriously overshot themselves in the Rest, they mend the matter in *This*, by giving the *same thing a fairer dress*.

Page 4. [A] *IF we should sin against God* (say they) *because wee are commanded, who shall answer for us, or save us from his Justice? And*

And we humbly crave, that it may be no just Gravamen *of our dissent, that thereby we suppose Superiours may erre, seeing it is but supposing them to be men not yet in Heaven.*]

And again, [B] *We know that Conscientious men will not consent to the Practice of things in their Judgement Unlawful, &c.*] Page 5.

NOTE IX.

[A] SAint *Augustine* resolves this Point exceeding well; *Reum Regem facit* (says he) *Iniquitas Imperandi, Innocentem Subditum Ordo Serviendi*] Let the *Governour* accompt for an *unjust Command*, but the Order of *Obedience* saves the *Subject Harmless*. This must be understood of Matters not *simply Wicked*.

Where we *doubt*, on the *One* hand, and are *sure* on the *Other*, beyond Question, the *surest* side is *Best*. We are *sure* that we are to *Obey*, if the thing be not *Unlawful*, and we are *not sure* that the Thing is *Unlawful*. I must but touch upon This; If the *Government* offend some *Particular Persons*, 'tis hard they cannot *agree*, but let those *Particulars march off*: for *They* offend the *Government*. and it is better, that *some* suffer by an *Imposition*, then *All* by a *Rebellion*. The safe way is best.

They offer to *Dispute*; and then they pass for *mighty men* with the *people*. But what's the *Question*? Onely forsooth, whether I Think *This*, or *That Lawful*: And if I *say*, I *do*, it *is* so; and no *matter* what the *Law* says to the *Contrary*. What I *believe*, *binds me*; and every Man being Free to pretend what Belief he pleases, every man's *Private Humour* becomes a *Law*.

They Argue, that *Superiours may Erre*. They may so; but their *Errours* are no *Forfeiture* of their *Superiority*. Cannot *Inferiours erre* too? So that their own claim brings the Issue of this *Strife* but to a *Drawn Battle*. When *Subjects* question the Proceedings of their *Governours*; they do not so much tax their *mistakes*, as *Usurp* their *Authority*; and for some *Slip* perhaps in the *Exercise* of Government destroy the *Order* of it.

[B] *We know that Conscientious men will not consent*, &c.] They borrow here, the *Apostles Rhetorique*. [*King* Agrippa *believest thou the Prophets? I know that thou believest*.] They seem to take for *Granted*, what they are now endeavouring to *perswade* them to. These are but hints to the *Common-People*, to say their *Consciences* cannot submit to the *Law*, and then there's a *Party* made against the *King*.

Soon

Soon after the Publishing of their *Petition for Peace*, came forth a pretended *Accompt of all the Proceedings* betwixt the *Commissioned Divines* concerning the *Liturgy*. Not to insist upon the *weakness* of their *Reasoning*, I shall onely produce one *Mistake* of *Memory*, (I had like to have given it a worse name.)

The Bishops urge, that [*while the Liturgy was duly observ'd, we liv'd in Peace, since that was laid aside*] —— the contrary. Now bless the *Modesty* of the *Replicants*.

But Really hath Liberty to forbear, produced such Divisions as you mention? The Licence, or Connivence that was granted to Hæretiques, Apostates, and foul-mouth'd Raylers against the Scripture, Ministry, and all God's Ordinances indeed bred Confusions in the Land. The Divines Account p. 8.

NOTE X.

WOuld not this *scandalous Recital* of their old *Forgeries* against the *Government*: —— This *Re-charge* of our late Gratious *Soveraign*: and Imputation of the late War to the *King's Party*, (for *There*

Their *Malice* fixes it) make a man lay the very *Roots* of the *Rebellion Naked*; and *trace* the *Project* up to the very *Dore* of the *Reforming Conclave*?

Nota magis nulli domus est sua, quam mihi, &c.

Do not we know the *Scotch Cabale*, and the *Confederate English*; the *Pack* that *hunted* the *Earl* of *Strafford*? Yes, and the *Beagles* too, that *Bayted* the *Arch-Bishop*.

[*But* Really, *hath Liberty to forbear produced such divisions?* &c.] Goodly, Goodly! your *Reverences* are *Gamesome*: Yes, *Really* it has.

Are not *Knaves* and *Fools* the greater part of the World? and in the State of *Freedome*, they require, Those are the men we make our *Governours*. Without This *Liberty* of *Freedome*, where had been their *separate Assemblies*? Their *Seditious Conventicles*; Their *Anti-Episcopal Lectures*, and without *These*, their *Desolating Reformation*? Were we not in the high-way to *Unity*, when *Churches* were turn'd into *Stables*, and houses of *Infamy* supplyed the place of *Churches*? when *Peters* was *fooling* in *One Pulpit*, *Marshall Denouncing* in *Another*: and when the *Non-Pastor* of *Brainford* threw the very *Fire-brand* of the *Rebellion* into the *Kings Coach*; that execra-

execrable *Pamphlet*, [*To your Tents O Israel*.]

But the *Reformers* assign our *Breaches* to *another* Cause. [*The* Licence *or* Connivence *that was granted to* Hæretiques, Apostates *&c.*——]

When will These mens *Mouths* be *Sweet* again, after so foul a *Calumny*? Nay more; the very *Crimes* they charge upon the *Government*, in a high measure, they *Themselves* were *guilty* of.

Liberty of *Conscience* was their *First Clamour*, a Notion which included all *Sects* and *Heresies* imaginable, whereof, great Use was made against the King. But notwithstanding the *prodigious*, and *Blasphemous* Opinions, then *rife*, and *crying*, both in their *Conventicles* and *Pulpits*; All passed for *Gospel* in the *Godly Party*: for *Unity* in the *War* was their business, not *Unity* in *Religion*: and it was safer to *Deny* the *Trinity*, then to *refuse* the *Covenant*.

The bare *Rehearsal* of their Monstrous *Tenents* would make a man *Tremble*.

There were among them that deny'd the *Authority* of the *Scriptures*,—— the Use of the *Old Testament*,—— the *Immortality* of the *Soul*,—— the *Trinity* in *Unity*. That affirmed the *Soul* to be of the *Essence* of *God*, &c.—— and a world of other *Impious Positions* they held, such as either the *Devil*, or *Distemper*

Liberty of Conscience.

Distemper suggested to them. But the *Presbyterians* were pleas'd to under[illegible] these *Phanatiques*, at first more *needful* to their *Design*, then *Scandalous* to their *Profession*; preferring at any time an *Ordinance* of the *Two Houses*, to the *Obligation* of the *Two Tables*. And so they scap'd, not onely with *Impunity*, but *Encouragement*; till the *Declining* of the *Royal party*, and the *Encrease* of these wild *Libertines*, put the *Kirk-faction* upon *other* thoughts: which were, having now *Master'd* the *Kings forces*, how to cast off the *Independent Party*, by whose assistance they had done the work.

They began now to open their eyes, and to perceive, that what they call'd *Gospel-Profession* while they *needed* them, was become *gross Heresie*, when they had *done* with them: and that *Gods People* in the *Beginning*, were *Schismatiques* in the *Conclusion*.

What is become now of the *Liberty* of *Conscience* these Faithless Creatures promised to all that *sided* with them? See the *Ministers Letter* from *Sion-House* to the *Assembly* in 1645.

Toleration of Independents, as *unseasonable* so *unreasonable*. First, *Not establish'd in any Christian State by the Civil Magistrate*. Secondly, *It consists not with Presbytery*. Thirdly, *If That; then all Sectaries must be Tolerated*.] Again;

Such

Such a Toleration is utterly Repugnant, and Inconsistent with the Solemn League and Covenant for Reformation.]

See *Bayly's* **dissuasive** *from the Errours of the Times* in his *Dedicatory*. Printed in 1646.

Liberty of Conscience, and Toleration of all or any Religion, is so prodigious an impiety, that this religious Parliament cannot but abhor the very naming of it.

The whole *Faction* sing the same song, of *Liberty*, when they are *Rising*, and *Non-Toleration* when they are *Up*: and they are now upon their *first concern*; they *Plead* in *pretence* for all the Adversaries of our *Church-Order*, but they propose to *set up* onely for *Themselves*.

This is a point worthy a strict Enquiry, and wee'll sift it *Throughly*, in that which follows.

But it is to us matter of Admiration to observe (clean contrary to your Insinuation) how little Discord there was in Prayer, and other parts of Worship, among all the Churches throughout the three Nations, that agreed in *Doctrine, and forbore the Liturgy. It is wonderful to us in the Review to consider, with* The Divines account p. 8.

with what Love, and Peace, and Concord, they all spake the same things, that were tyed to no Form of words, even those that differed in some points of Discipline, even to a withdrawing from Local Communion with us, yet strangely agreed with us in Worship.]

NOTE. XI.

ACutely, and unanswerably argued; *Those Churches that Agreed*, did *agree*, wherein *they Agreed*.

The *Bishops* inferr the *Expedience* of *restoring* the *Common-Prayer*, from the *Divisions* which have ensu'd upon *forsaking* it.

Nay rather; (reply the *Presbyterians*) *the Licence given to* Apostates, Hæretiques, *and the like*, caused those *Divisions*, *&c.* Whereas *those that forbore the Liturgy, and agreed in Doctrine*, were *unanimous* to a *Miracle*.

Where lies the *Wonder*, if those that *agreed* in *Doctrine*, differ'd not much in other matters, when there was nothing else for them to differ upon? Or what *Answer* is it to an *Objection* that there were *great and many Divisions*, to say that there were *some Agreements*? And those *Agreements* were no other neither then a *Conspiracy*.

The Question is, what was the Effect of that

that *Popular Defection* from the *Practice* of the *Church?* Was it not *Heresie*, and *Rebellion?* Nor is it possible it should be *other*; for a *General Freedome* is but a *Licentious Combination* against a *Regulating* and *Limiting Order.*

But *the Wonderful Love, Peace, and Concord that was among those that were tied to no form of words!*]

——*Inter se Convenit Ursis*] They did in truth *agree*, to *Catch* the *Prey*, but not to *share* it: — they *lov'd* the *Independency*, but they *hated* the *Independent*: or with Doctor *Donn*; The *One* was content the *Other* should be *Damn'd*, but loth he should *Govern.*

Since these Gentlemen are pleas'd to boast the *Unity* of that *Party* that forbore the *Liturgy*; wee'll confer Notes with their great Friend Mr. *Edwards* upon the *Question*; and *first* wee'll see what pretious *Instruments* these *Tender-conscienc'd* men made use of, as the *conjunct Promoters* of a *Reformation.* Wee'll *then* enquire, upon their *subdivision*, how they agreed among *themselves.*

Certain

Certain *Opinions* frequent among the *Godly Party* (falsly so called.)

Edward's Gangræna, P. 18. That the *Scriptures* are *Insufficient*, and *uncertain*.

Pag. 19. That *God is the Author of Sin*: not of the *Action* onely, but of the *Sinfulness* it *self*.

Pag. 20. That the *Magistrate ought not to Punish any man for Denying of a God*: if *his Conscience be so perswaded*.

Pag. 21. That every *Creature* is *God*: an *Effluxe* only *from God*, and shall *Return to him*.

Ibid. That there is but *one Person* in the *Divine Nature*.

Pag. 22. That *Christ* came onely to *witness* and *declare* the *love* of *God*, not to *procure* it.

Pag. 23. That the least *Truth* is of more *worth* then *Jesus Christ himself*.

Pag. 25. That the *Doctrine* of *Repentance* is a *soul destroying Doctrine*.

Ibid. That *tis as possible for Christ himself to sin, as for a child of God to sin*.

Ibid. That the *Moral Law* is *of no use at all to Beleevers*.

Pag. 26. That Peters *trouble after the denial of his Master, issued onely from the weakness of his Faith*.

Pag. 27. That *Infants rise not again*.

The

The same Author tells us in the *Second part of Gangræna*, of a *Sectary* pleading for a *Toleration of Witches*, which he follows, with a recital of *Instances* in several kinds, the foulest, and the most impious, imaginable. Pag. 187.

Let *these* suffice out of that rabble of *Infamous Collections*, to shew the *blessed Effects* of the *Presbyterian Reformation*.

If it be objected, *that these opinions no way concern the Presbyterian Party.* They are not Charg'd with the *Belief* of these *Heresies*, but with the *encouragement* and *protection* of them, for they grew up and spread under *Their Government*.

[*All of them being vented and broached within these* four *years last past, yea most of them within these* two *last years and less*;] (This was in 1646. *and more especally* (says the same Author in the Page following) *in* London, *and the Counties adjacent*, *in the* Parliaments Quarters, *in their* Armies, *and* Garison Towns, *not maintained* by *Persons at* Oxford, &c. *for Then it had not been so much to us*;] — but [in *Thee* London, in *Thee* Associate Counties, in *Thee* Armies, *and that after a Solemn Covenant to extirpate* Heresies, *and* Schismes, are *found such and such errours*, *blasphemous opinions*, *strange practices*, &c. —] Gangræna, pag. 1. Heresies the spawn of Presbytery.

Nor

Gangr. pag. 179. Nor were the *Sectaries* onely *let alone*, and *suffered*, but highly *respected*, *preferred*, &c.—] Nay, says our Author; *The* **Independents** *were but* **few**; *and other Sectaries* **a small Number**, *in the first and second year of this Parliament, some half a score or dozen Ministers, three or four hundred People, the Presbyterians gave them the Right hand of Fellowship, admitted them to their Meetings, opened their Pulpit dores unto them, shewed all brotherly respect of Love and Kindness to them, even more then to most of their own Way, condescending to such a Motion, as to forbear Praying, and Printing against their Opinions and Way; making them* (who were so small and inconsiderable a Party) *as it were an equal Party, putting them into the Ballance with themselves; they appeared not to hinder their being Chosen to be general Lecturers for This City, in several great Churches; and as at first, so all along, they have been tender and respectful of them, in Assembly, City, and in all Cases suffering them to grow up to Thousands*, &c.]

These are the words of a profest *Champion* of the *Cause*; a bitter *Adversary* he was to *Independents*, and to say no worse; he was a *Presbyterian* to *Bishops*. As he hath stated the

the Case, it was the *Presbyterians*, not the *Bishops*, that *licensed Heretiques, Apostates*, and *Foulmouth'd Railers against the Scripture, Ministry, and all Gods Ordinances*; —] and the forbearance of the *Liturgy*, was the first step toward This horrible *Confusion*.

Qui non prohibet, cum potest, Jubet. He that *permits, Commands*; when he might fairly *hinder*.

The *Sectaries* were but *Few*, he says, *at the Beginning of the War*, till they were *Nurs'd*, and *Cherish'd* by the *Presbyterians*; so that it seem's, 'twas *Their Indulgence* wrought our Mischief, and not *Episcopal connivance*. In Truth that Thing they called the **Cause**, was but the *Sink* of the whole *Nation*: — the common *Receptacle* of *Lewd, Factious*, and *foul Humours*. The *Government* was their *grand Aversion*; and next to *King* and *Church*, they hated *one another*. The *Divines, Preach'd*, and *Printed* up the *Quarrel*; the Brutish *Multitude Maintain'd* it: which kind of *Combination* is rarely Phansi'd by Sir *Francis Bacon*, in These Words.

The Presbyterians nourished the Sectaries at first.

Libels against Bishops, and Ecclesiastical Dignities, calling in the People to their Aid, are a kind of Intelligence betwixt Incendiaries, *and* Robbers; *the One to* Fire *the house, the Other to* Rifle *it*.]

We come now to *the wonderful Love, Peace, and Concord, of those People that were tyed to no Form of words*, &c.] and first The Kindness of the *Presbyterians* to their *Colleagues* the *Independents*.

The Presbyterians love to the Independ.

The *Sectaries* agree with *Julian* the *Apostate*, *Gangrene*, p. 54.]

The *Sectaries* are *Libertines* and *Atheists*, p. 185.] *Unclean*, *Incestuous*, p. 187.] *Drunkards*, p. 190.] *Sabbath-breakers*, *Deceivers*, p. 191.] Guilty of gross *Lying*, *Slandering*, *Jugling*, *Falsifying* their *Words* and *Promises*: Guilty of *Excessive Pride* and *Boasting*, pag. 192] —— Of insufferable *Insolencies*, horrible *Affronts* to *Authority*, and of strange *Outrages*, pag. 194.] There never was a more *Hypocritical*, *False Dissembling*, *Cunning Generation* in *England*, then many of the *Grandees* of our *Sectaries*. —— They *Incourage*, *Protect*, and *Cry* up for *Saints*, *Sons of Belial*, and the *Vilest* of Men, p. 240.] *Gangrana* 2d Part, 1646.

These *Imputations* being attended with *Publique*, and *Notorious Proofs*: and this *Subject* being at that time the Common *Theme* of the *Presbyterian party*; enough is said to shew their Kindness to the *Sectaries*;

ries; Wee'll now to the *Other* side, and Manifest that there was no Love lost betwixt them.

An Anabaptist *said that he hoped to see Heaven and Earth on fire before* Presbytery *should be settled.*] The Sectaries love to the Presbyterians.

Another Sectary, *that he hoped to see the* Presbytery *as much troden under foot as the* Bishops *are.* Gangr. p. 73.]

The National Covenant *is a double fac'd Covenant, the greatest make-bate and snare, that ever the* Devil, *and the* Clergy *his Agents, cast in among honest men in* England *in our age.* Gangræna, 2d. Part, pag. 220.

The Presbyterian Government *is* Antichristian, *a limb of* Antichrist, *Tyrannical, Lordly, Cruel, a worse bondage then under the* Prelates, *a bondage under Task-masters as the* Israelites *in* Egypt, Ibid. 221.

The Assembly *is* Antichristian, Romish, Bloudy, *the* Plagues *and* Pestes *of the Kingdome;* Baals Priests, Diviners, Southsayers, Ibid. p. 230.

The Seed of God in this Nation, has had *Two Capital Enemies*, the *Romish-Papacy*, and the *Scotch-Presbytery. Sterry, Englands Deliverance*, p. 7.]

Behold the *Harmony* of the *Non-Conformists: the wonderful Agreement of the with-drawers from local Communion with us.*]

Divines Account pag. 8.

But the *Reformers* argue Learnedly, that *if we tell them of those that differ from them in* Doctrine, *and are not of them, is is as impertinent to the point of their own agreement in* Worship, *as to tell them of the* Papists.]

Marque the *Insipid flatness* of This *Evasion.* If they *Differ*, they do not *Agree*; and if they *Agree*, they do not *Differ*. Have not the *Independent Schismatiques* the *same* Pretence, as well as the *Presbyterian?* We urge that all the *Factions* were of a *Party*, not all of an *Opinion*; and that the *Independent Heresies* were *hatch'd* under the *Kirk-Schismatiques Wing.*

This we have prov'd, and *now*, to a *Conclusion.*

Conveniant in Tertio.

Wheresoever the Two *Factions close*, there's a design upon the *Civil Power*; for their *Principles* are *Inconciliable*, save by the *stronger malice* they bear to the *Government*, then to *each other.*

How great a madness is it then for those People to *unite* against the *Publique*? when they

they are sure either to *fall* in the *Attempt*, or at the most, not to *stand firm* long *after* it! For whensoever they *Break*, (and *Break* they *must*) 'tis but a little *Patience* till they are *in*, and the *Third Party* gives the *Law* to *Both*, Turning the *Scale* at *Pleasure*.

But what avayles it to offer *Light* to those that *shut* their *Eyes*, or *Reason* to a man that dares not *hearken* to it? 'Tis with *Notorious Sinners* as with men much in *Debt*, they had rather *Break* then come to an *Account*; — rather run headlong the direct *Rote* to *Hell*, then pass the *Purgatory* of a *Repentance*.

It is a remarkable saying of Sir *Francis Bacon*, that *the great* Atheists *indeed are* Hypocrites, *which are ever Handling Holy things, but without Feeling.*] Such are the people we have to deal with. Witness their *Seditious Zeal*; — their *Wrested Allegations*; — their *Neglected Vows*, and *Daring Scruples*. No wonder then at their incorrigible *Hardness* and *Impenitence*.

David, (we find) *Repented* his *Adultery* and *Murther*; *Manasseh*, his *Idolatry*; Saint *Peter*, the *Denial of his Master*; Saint *Paul*, the *Persecution of the Church*, &c. — but not one precedent in the whole Bible of a Hypocr. impenitent.

Repentant and *Converted Hypocrite.*

Luk. 18. 11. Num. 16. 3. 2 Sam. 15. 4. *LORD, I am not as other men are,* says the *Pharisee: The Congregation is holy, every one of them, and the Lord is among them,* (cry the Sons of *Korah.*) *Oh that I were made Judge it the land,* (says *Absolom*) *that I might do every man justice!*] But what became of these People? He in the *Parable* was not *justified*; — *The earth opened her mouth upon the Korites*; — and the *smooth Advocate* for the *Peoples Liberties* was *Hang'd* upon an Oak.

Luk. 12. 1. Wherefore *beware of the leaven of the Pharisees, which is Hypocrisie.*

Hypocr. dangerous to the Publick.

Nor is this Crime more fatal to the *Person* than to the *Publick*; those that are tainted with it, being not one jot better *Citizens* or *Subjects*, than they are *Christians*: two or three are enough to infect a Parish, and half a dozen popular Hypocrites will make a shift to embroyle a Nation.

It is not credible, how greedily the heedless Vulgar swallow down any hook baited with forms of godliness, especially when they themselves are taken in for sharers in the work, and made the *Judges* of the *Controversie.* Then they begin to talk of the *Righteous Scepter*, and of subjecting the *Nations* to the rule of the *holy Ordinance*, abundantly supplying

plying with *revelation* their want of *common Reason*. *They* (forsooth) must be conferr'd with about *Church-Government*, and *Delinquents*, *Baals Priests*, and the *High places*, which way to carry on *the Cause of the Lamb*; *against the Kingdomes of this world, and the powers of darkness*.

When once the poyson of this canker'd zeal comes to diffuse it self, and seize the mass and humour of the people; who can express in words, or without horror think upon the Blasphemies, Treasons, Murthers, Heart-burnings, and Confusions that ensue upon it: We shall not need to ransack Forreign Stories, or past Ages, for sad and dismal Instances; this little spot of *England* and our own Memories will furnish us.

Those that are struck with this distemper, take *Fancy* for *Inspiration*, their very *dreams* for *divine Advertisements*, and the Impulse of a besotted *Melancholy* for the direction of the *holy Spirit*. They fashion to themselves strange uncouth Notions of the Diety, entring into a familiarity with Heaven; and in this elevation of spiritual pride and dotage, having, as they imagine, the Almighty on their side, and the Eternal Wisdome for their Counsellour; they accompt humane reason a ridiculous thing, and laugh Phanaticisme.

at the authority and power of Princes.

So many of them as agree to oppose the Right, are called the *Saints*; *the earth is their inheritance*, and that which we stile *Theft* or *Plunder*, is but with them taking possession of their *Birth-right*. In order to their ends they reckon no violence unlawful. *Princes* are *murthered* for *the glory of God*, and the most barbarous mischiefs that fire and sword can bring upon a people, they term a *Reformation*.

Their *Combinations* against Law and Order are (in the language of the Consistory) *a holy Covenanting with their God*; and all their actings (tho' never so *irreverend* and *impetuous*) onely *the gentle Motions of the Spirit*. These are the pious Arts that take and lead the *Multitude* — the *simple* and the *factious*, together with such *male-contents* as are by *guilt*, *disgrace*, or *poverty*, prepared for lewdness. And this hath been the constant method of our devout Patriots, who with *Gods glory* and *Christian liberty* still in their mouths, laid the foundation of our ruine in *Hypocrisie*.

The *word* belongs to the *Stage*, and in That sense, to some of our *Reformers*; a great part of whose *Pulpit-work* it is, by *Feigned*, and *forc'd Passions* in *Themselves*, to stir up *True Affections* in their *Hearers*; making the *Auditory*

ditory Feel the *Griefs* the *Speaker* does but *Counterfeit*. Do we not see familiarly, that a *sad Tale* upon the *Stage*, makes the People *Cry* in the *Pit*? And yet we know, that he that Plays *Cesar murther'd* in the *Senate*, is but some Droll-*Comædian* behind the *Hanging*.

I thought to have ended here, but one *Note more* shall do *my Business*, and *Theirs too*, or I mightily mistake my self.

THe Church judgeth not of things undiscovered: *non esse & non apparere*, are all one as to our Judgement, we conclude not *peremptorily*, because we pretend not here to *infallibility*. As we are not sure that any man is truly *penitent*, that we give the Sacrament to, so we are not sure that any man dyeth *impenitently*. But **we must use Those as Penitent, that seem so to Reason**, judging by ordinary means, and **so must we judge those as Impenitent that have declared their sin, and never declared their Repentance.]** The Divines Account p. 12.

NOTE.

NOTE. XII.

The Elegancies of the learned.

THis Point will be the Death of the [**Invaletudinary**] Ministers, (as our *Ceremonians*) and they might ten times better have indured (by reading *the Office of Burial, at the Grave*) *to expose their tender Bodies to the* **Excessively Refrigerating** *Air:* (another Elegance) *which Imposition they do not understand to be a sign of the Right and* **Ingenuine** *Spirit of Religion*) Sure it Rains *Solœcismes: Three* in the *third* part of a *Page*.

Now to the Churches *Faculty*, and *Power* of *Judgement*, according to the strictnesse of their own Rule.

Publique Worship pag. 67.

Not to *Appear*, and not to *Bee*, *are the same thing*, *as to the Judgement of the Church*] — and *Those are to be judged Impenitents, that have declared their* Sin, *and never declared their* Repentance. And *That*, in *words* onely, will not suffice neither; for (say our Reformers) *It must be* Practice *first*, *that must make* Words Credible, *when the Person by* Perfidiousnes *hath forfeited his* Credit.] They press further likewise, that accor-

according to his Majesties Declaration of Octob. 25. 1660. *Scandalous Offenders are not to be admitted to the Holy Communion till they have Openly declared themselves to have truly Repented, and amended their former naughty Lives*, &c.] Excepti-ons, p. 8.

Now try the *Self-Condemners* by their *own Law.* Self-condemners.

Where's their *Repentance* for putting *Gods Name*, to the *Devil's Commission*? under the *Form* of a *Religious Vow*, Couching an *Execrable League* of *violence*, against their *Prince*, the *Law*, their *Country*.

Where's their *Repentance*, for the *Souls* they have *Damn'd* by their *Seditious Doctrine*? the *Bloud* they have made the *People spill*, by their *Incentives* to the *War*? —— Those *Schismes* and *Heresies*, which they have given us in exchange for an *Apostolical Order*, and *Evangelical Truths*; under the colour of a *Gospel-Reformation.*

Where is the *Practice* (they prescribe) of their *Obedience*? Their *Open Retractations* and *Amendments*? Their *Sins* as Publique as the *Day*; but where's their *Penitence*? These Gentlemen must *justifie* the *War*; or by the method of their *own Discipline*, be *excluded* the *Communion* of the *Church.*

But

But they're so far from *That*, they Claim a *Right* of *Government*. *Acts* of *Parliament* must submit to *Their Authority*: They put a *Bar* to the *Kings Power* in Matters *Indifferent*; and just as the *Last War began*, are they now tampering to procure another.

I had some thoughts of a *Reply* upon their *Exceptions* against the *Liturgy*: but truly for the *Common-Peoples Sake*, rather then for their *own*; for I think them much more *capable* of a *Confutation* then *worthy* of it. At present, I am given to understand, that there is more Honour *meant* them, then they *deserve*; and I shall wait the Issue of it from a better hand.

My *Frequency* of writing may perswade some, that I'me in love with *Scribbling*: but what I *now* do, is no more then what I have *ever* done, when I believ'd my *Duty* call'd me to it. And having done the same thing *Formerly*, and *oftener*, at a time when Rationally I could not expect any other *Reward* then a *Halter*: I think there are some People that believe I write for a *Halter*, *still*, and have amind to save my *Longing*.

I know how I am *misrepresented*; which, if I had any thing to *Lose*, but what I'me *weary* of, perhaps would trouble me. But *Soberly*, (since so it is) here I declare, I do not ask the abatement of the *strictest rigour* of any *Law*, either

either *Humane*, or *Divine*, in what concerns his *Majesty*. But betwixt *some*, perchance from whom I have not deserv'd *Ill*, and *others*, from whom I have no great *Ambition*, to receive much *Kindness*, my Doings I perceive are *Commented* upon, and much *mistaken*. To These discourtisies, I shall onely oppose This Word.

Let the World renounce me, when they find me either less *Innocent*, then I say I *am*; or less *Dutiful*, then I *have been*.

Mala Opinio benè parta delectat. Sen. Ep.

FINIS.